294 tory. Palm leaf originates in Ario de Rosales,
[439] whence it is transported to the market at
Paracho. Weaving of the straw into braid is
[438] done by women of the several small villages in
the *municipio* of Paracho. The finished braid
is sold in the Paracho market, the bulk of it
going to the village of Jaracuaro on an island in
Lake Pátzcuaro. The thread used for sewing
the braid is an imported machine-made thread.
The tools of a hat maker include:

[413]

Sewing machine
3 or 4 hat blocks
Wooden paddle for blocking
Smooth stone for blocking
Wooden reel for thread (which is bought in skeins)
Iron punch for ventilators
Roller like a clothes-wringer for straightening and smoothing braid

The type of hat most commonly made has a low crown and broad brim. Each hat requires about three bundles of braid. The braid is sewn together in a spiral beginning at the middle of the crown. Each spiral of the braid overlaps its predecessor about three-quarters or five-sixths of its width. One man, working steadily, can make about three hats a day, but no one in Cherán works steadily every day.
[463] Essentially, hat making is a part-time occupation. Some hat makers are also farmers, while one is also a "tailor." Another also operates a *nixtamal* mill. One hat maker employs an assistant who is said to be paid 50 centavos a hat. This is doubtful in view of hat prices and the cost of materials.

294 Sometimes hats are whitened. They are
386 first treated with glue, then successively coated with *oxido* (a crystalline material melted down), a white pigment (*blanco de sin*), and then a white varnish (*blanco de España*). None of these materials was further identified. The price obtained for hats varies with the thinness of the braid, fineness of the sewing, and the finish applied.

286 *Embroidery, crochet, and drawn work.*—A
531 number of women ornament women's blouses
[467] or make crocheted petticoat borders as a part-time occupation. Women's blouses are sometimes equipped with crocheted yolks. Crocheted bands are also placed on the short blouse sleeves. Bands of embroidery for the bottoms

296 of petticoats are made by one woman, although
531 this technique is primarily found in Nahuatzen. The proportion of women doing this work seems significantly smaller in the third *cuartel* or *barrio* when compared with the other *cuartels*.

The crochet may be replaced by embroidery or drawn work, especially on finer materials such as linen or rayon. Designs either come "from one's head" or patterns may be bought in market. Usually the poorest designs come from the market, but no evidence was found either to indicate preservation of traditional patterns on the part of those not using commercial patterns, or to indicate creativeness in designs. Blouses decorated with crochet involve 1 week's part-time work, and embroidered or drawn-work blouses, from 1 to 3 weeks.

286 *Blanket weaving.*—About four men in Cherán weave blankets. These men buy raw wool, and wash, clean, card, and spin the wool, and do the weaving. White, brown, and black colors are usually natural wool colors. For blue, the
[386] only other common color, the weaver dyes white wool with indigo. A urine mordant is used. To produce a gray thread, white, black, and blue wool are mixed together before carding. Raw wool is washed and cleaned, losing about one-third its weight in the process.

293 Carding is done with commercial steel cards
[435] which cost $8.00 a set and last about 3 years. A handful of wool is placed on one card and the other is drawn across it several times. The wool is then folded on one of the cards and the process repeated. If wool of two or more colors is being mixed, the rectangles of carded wool are torn into pieces, mixed together, and carded a second time in order to give a more uniform color.

Spinning is done with a wheel (fig. 6). The edges of a rectangle of carded wool are folded along the long side. The rectangle is then pulled apart down the middle except at one end, giving a strip of carded wool about 1½ inches wide. One end is thrown over the left arm and the other end fed into the yarn with the left hand while the wheel is turned with the right. When 6 to 8 inches are lightly twisted, the yarn is stretched to from 24 to 30 inches, given a tighter twist, and then wound on the spindle (fig. 6). [Text continued on page 36 b]

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34
Sierra Tarascans

[p.366]

286 294 Weaving is done on a wooden European type loom with heddles and treddle. A blanket is always woven in two strips, and then sewed together with an opening left in the center so it may be worn as a poncho. Further details are omitted pending a study of the handicraft in a town specializing in weaving.

Lace weaving.—It is probable that this technique is misnamed. 286 In any case it is not properly a Cherán technique, the only weaver being a woman from Aranza. So far as is known, only six or eight women in the latter village know the technique.

A broadloom frame is used, about 8 feet by 4 feet. It is warped with white cotton thread. The weft, also of cotton thread, is placed with the fingers. Designs are set off by open work and consist of human and animal figures. [435] A bedspread or tablecloth takes 2 months or more to make and sells at $75.00 and up (asking price). Often the design is

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34
Sierra Tarascans

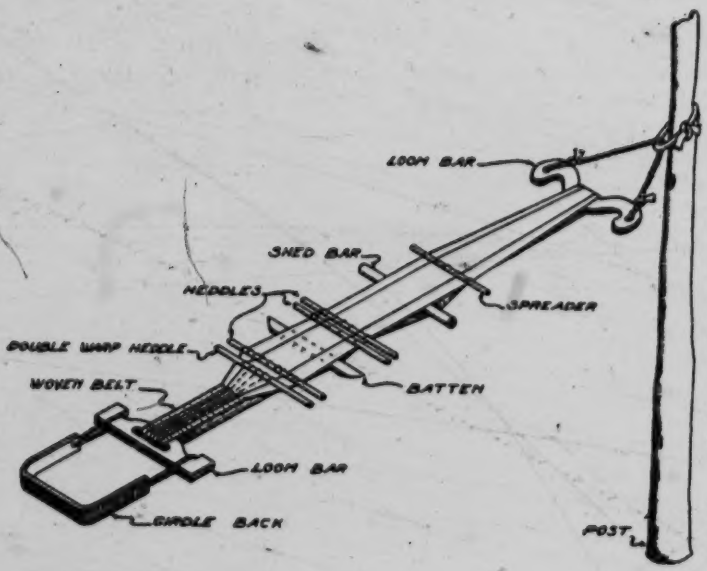
[p. 36c]

286 arranged to be cut up in small pieces. A 2-
435 foot square piece in coarse thread (which weaves faster than fine thread) with figures of a man, a burro, and two deer, was purchased for $2.00.

Belt weaving.—Perhaps five or six women
286 in Cherán weave narrow belts for women. A small belt loom is used. One end is tied to a house post or tree, and the weaver kneels on a mat. A circular warp slips freely about the yarn beams. Two heddles, a spreader, two or more shed dividers, and a batten are employed (fig. 7). The belts always have a central design with plain border. The main warp is cotton, but the central design area has a double warp, one being of wool. Sheds for intricate parts of the design are picked up with a small stick, not with the heddle. There is no shuttle; the weft threads are wound in small balls or on a piece of paper. No patterns are used for designs. Belts take about 2 days of fairly in-

[Text continued on page 38a]

286



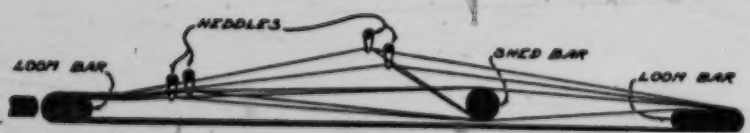


FIGURE 7.—Belt loom. Proportions are distorted to show detail; the actual width of the belt is about 1¼ inches. The central part of the warp is double. The lower view shows schematically the various sheds created by the shed bar and the four heddles. Length is 8 feet 9 inches between the loom bars.

[p. 37]

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34

286 tensive labor, although the weavers usually do some housework also.

CLOTHING AND DRESS HABITS

294 463 *Clothing manufacture.*—Many persons make their own clothes, but a number of persons make clothes for sale or on order. Even men may make clothes for sale if the family owns a sewing machine. For example, one storekeeper makes men's cotton trousers (*calzones*) and men's shirts in his spare time, selling them in the store. His wife also sews but less frequently. Many storekeepers have one or more sewing machines—the largest number observed was three—which are rented to women who come to the store to sew. One ambitious family (whose sons were sent to Morelia to school) made much of the family income from the labor of mother and daughters. Most of the sewing is durable but not skilled. No one in the town knows how to fit a garment, and as standards approach those of the Mestizos, more and more people buy ready-made garments from outside in stores, markets, or in Mestizo towns.

[511] [177] [439]

Most of the "tailors" are specialists, making only one type of garment. One woman makes only men's cotton trousers. She makes six pairs a day, double-stitched. Garments for weddings are single-stitched. The cloth is provided and cut by the customer. This woman works only intermittently on order. Trousers require about 2½ m. of cloth. Men's shirts require about the same amount of material but cost more for sewing. One woman makes only aprons, while another makes only children's garments.

291 177 *Men's dress.*—Influence of the Mestizo world is strongly evident in men's dress. Yet, aside from the priest, no resident of the town dresses completely *catrin* (i.e., in city style) in Cherán, and only rarely do individuals going to Uruapan or some other town wear city dress. Many men, it is true, commonly wear one or more garments of "town" style. Coats, sweaters, and jackets are owned by many. Tailored woolen trousers, on the other hand, are rare, while almost none own complete suits. Ordinarily, the cotton trousers of the Mestizo countryman rather than woolen trousers replace the white *calzones* of the Indian.

295 433 434 *Hats:*

Cost of materials:

Braid, 3 to 4 bundles at $0.30 to $0.40	$0.90–$1.60
Thread, per hat	.15
Sizing materials for white hats	Unknown
Total	1.05–1.75 (?)
Labor, per hat	3–9 hours (approximately)
[435] Selling price, per hat	$1.25–4.00
Gross profit, per hat	$0.20–2.10
Return for labor, per hour	$0.06⅔–0.23 plus (?)
Return for labor, per day	$0.60–2.10

Comment: The apparently wide range of returns for labor is misleading. Few men could work 9 hours a day every day, owing to the need of getting firewood, repairing the house, caring for farm lands, etc. The more expensive hats, giving a much larger return, require much more skill and are in very slight demand. Ordinarily they are made only on order.

In addition, hatmaking requires a large capital investment. A sewing machine of the type required costs [427] $40 to $50 second-hand, or rents at $10 a month. Hat blocks last indefinitely, but do involve initial outlay. Metal eyelets also must be provided for the ventilating holes. If depreciation, interest on investment, and minor expenses not calculated were taken into account, the income of the average hatmaker would shrink still more.

When it is considered that two skillful hatmakers claim only 1 dozen hats apiece a week, obviously the returns must not greatly exceed those for ordinary field labor. Only men who consistently produce and sell hats above the $1.25 price gain real economic advantage from their trade as compared with other activities. On the other hand, if the trade is a supplement to farming and is followed at times when similarly situated farmers are at leisure, then they realize a very positive economic gain.

286 433 434 [435] *Embroidery, crochet, and drawn work:*

Materials, thread from stores, cloth (estimated)	$1.00
Labor (part time)	1–8 weeks
Selling price	$4.00–$12.00
Gross profit	$3.00–$11.00
Return for labor, per week	$3.00
Return for labor, per day	$0.40–$ 0.50

Comment: For part-time work, the daily return seems, and probably is, high. In most cases the cost of materials is probably higher than the estimate.

Blanket weaving:

Equipment:[1]

Cards, life 3 years	$3.00
Spinning wheel, life indefinite	12.00
Loom, life indefinite	?

[1] Spinning wheel and loom might be made by almost any man with moderate skill in woodworking. Weavers usually make their own looms.

Cost for 6-pound blanket:

Wool, 9 pounds (varying with year and season)	$11.25
Labor:	*Days*
Purchase of wool	1
Cleaning and washing, actual labor (covering 2 or 3 days' time)	1
Carding	2
Spinning	2
Weaving	2
Total	8

Asking price	$25.00
Average sales price	20.00
Gross profit	8.75
Return for labor per day	1.09 plus
Return per day for total days spent on part-time basis	.58 plus

Comment: Although involving only 8 days' actual labor, the work would be spread over about 15 days. Weavers usually would have to take 1 or 2 whole days off to get wood and some days or parts of days when the weather might be unpleasant. In addition, repairs to equipment and houses must be made, perhaps an animal must be looked after, and so on.

Belt weaving:

Equipment:
Loom, home-made

Costs:

Materials, thread and yarn	?
Labor, part time	2 days
Asking price	$1.25
Actual selling price	1.00
Gross profit, estimated	.80–.90
Daily labor return (part time, probably 5–6 hours)	.40–.45

Clothing manufacture:

Capital investment:	
Sewing machine	$40.00–150.00
Expenses:	
Materials (for work on order)	None
Returns per day (from various workers' statements)	$0.75–$1.30

Comment: Most workers, especially men, are part-time operators; many work only on order, when daily income for elaborate garments may be much higher. Income figures are hence misleading, as they are based on steady work on low-priced garments.

Clothing made for exchange at weddings usually is only single-stitched; regular clothing is double-stitched.

Prices for sewing men's cotton trousers vary from 10 to 15 centavos for single stitching and 15 or 25 centavos for double stitching. Men's shirts vary in cost from 25 to 40 centavos (or more for fancy rayon shirts). Women's aprons cost 12 centavos.

2;Carrasco E-4, 5 (1945)1952
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241 goes on because, as Beals says, "The
433 Cherán point of view does not reckon agricultural activity in terms of interest, profits and wages, but in terms of maize in the storage houses."[52]

Monzón,[53] in discussing the Indian prob-
464 lem of Mexico from the point of view of Western civilization, considers the Indians together with the unemployed as a labor reserve, only occasionally put to use. If one views the situation from the point of view of the Western economic system and considers the fact that farming is done at a loss, the great importance of emigration,[54]
[167] and the enormous response of labor during the war when laborers *(braceros)* were contracted to work in the United States, one wonders if the basic factor preserving the self-centered Indian villages and their folk culture is the strength of these, or rather the inability of the Western economic system to absorb those people whom the disruptive tendencies created by this system throw out to the labor market.

438 Handicrafts are very important to the economy of many Tarascan villages, and
178 changes have to be examined in this field.

Throughout the Colonial and Independence periods, many changes took place in industries and their location. These changes have been described by West.[55] Of interest to our subject are changes as related to the disruptive and conservative tendencies within the villages. The development of modern industry in Mexico and the concomitant higher economic activity have caused, on the one hand, the decline or disappearance of some handicrafts which can not compete with industrial products, and, on the other hand, the further development of handicrafts which have found a better market and no competition.

178 Among the declining industries, the most important are textile handicrafts.
● 286 Spinning and weaving of white cotton cloth, which was the most important fabric made, have completely disappeared.[56] Women's skirts are increasingly made from factory-manufactured woolens instead of the local hand-made cloth,[57] and industrial cotton or woolen blankets *(tilma, poncho)*
463 are cheaper than the locally made serape,
178 and are frequently used even if the latter are preferred. Ironwork is another extinct craft,[58] leather work has greatly declined,[59]

52. Beals, 1946, 69.
53. Monzón, 1947, 337.
54. Beals, 1946, 68.
55. West, 1948, 56-71.
56. *Ibid.*, 64.
57. *Ibid.*, 66.
58. *Ibid.*, 70-71.
59. *Ibid.*, 68.

177 463 aboriginal and European products and techniques. Most of his modern handicrafts are based on pre-Conquest industries (ceramics; wood products; leathercrafts; metal work in copper; weaving of cotton, agave fiber, stalks of tule). Except in a few pueblos, European techniques are now used in making pottery. In modern wood- [412] work the adz and the lathe are probably European and cabinet work is practiced entirely with Old World techniques. Cattle hide and horse hide [281] have replaced deerskin in leathercrafts, but the tanning techniques used are possibly aboriginal. [296] Although the ancient belt loom is used for most cotton and agave weaving, for weaving wool the European hand loom is employed. Sleeping mats (*petates*) are woven of tule as they were 500 years ago; hat making, on the other hand, is completely European. In regard to metals, European tech- [325] niques have replaced native methods, and iron has of course been introduced. Spanish friars and master craftsmen of the 16th century did indeed teach Tarascans many new techniques, but in most instances such were applied to long-established native industries.

4: West K-5 (1946) 1948 NU34 Tarasco NU34
[P. 64-a]

438
323 ajara, Morelia, the *tierra caliente* of Guerrero, and
[439] Mexico City.

Another type of ceramic industry is represented by the clay toy figurines made by the women of Ocumicho in their spare time. The hollow figures are formed with molds in shapes of diminutive horses, sheep, oxen, and men, each with an opening which serves as a whistle. After firing, they are painted and varnished. Owing to complete lack of water near the town in the dry season, this activity is carried on only during the rains. Ocumicho figurines are seen in markets in many parts of western Mexico and the *tierra caliente* of Guerrero and Michoacán.

Red clay tiles, which are slowly replacing shakes in the Tarascan area, are made in some pueblos within the clay belt on the margins of the Sierra. Tanaco is the sole town within the Sierra proper to make this product. In Nahuatzen the
[177] technique of making flat concrete tiles was introduced in 1944. Such tiles are replacing the less durable clay ones in some mestizo towns.

TEXTILES

286 In 35 modern Tarascan villages spinning and weaving of cotton, wool, or agave fiber are carried on as cottage industries. Both indigenous
[177] and European techniques are employed, neither having changed since the 16th century. Since the beginning of the present century, however, factory-made textiles from large Mexican towns have begun to displace some home-woven articles, but indigenous conservatism still supports the native handicraft.

283 **Spinning.**—Formerly Tarascan weavers spun raw cotton from the *tierra caliente*, but at present commercial cotton thread, purchased in mestizo markets, is prepared for weaving by twisting five to six strands on the spinning wheel. Today only raw wool and agave fiber are homespun, the latter with the native *malacate* (uipínu), or hand spindle with round clay wheel, the former with the 16th century spinning wheel (*torno*). (See Beals, 1946, p. 36, for illustration of spinning wheel.)
[396] Both cotton thread and spun wool are usually colored locally with aniline dyes purchased in mestizo markets.

286 **Weaving.**—Tarascans weave all agave and cotton fabrics on the native belt loom (patákua (Paracho); jopáratakua (Charapan, Tarecuato)), a horizontal loom which has a backstrap and is

286 found in most parts of indigenous America south of the United States (pl. 11). Customarily, only women operate this loom; however, in Tarecuato agave fiber is woven with it by both men and women, and in Tanaco, exclusively by men. Until the 1880's the most important fabric made with the belt loom was the cotton *manta*, a simple white cloth used for native clothing since pre-Conquest days. The cheap factory-made cottons [177] of Puebla and Veracruz have completely displaced the indigenous *manta*, so that today Tarascans weave women's and men's belts (*fajas*), shawls (*rebozos*), aprons (*delanteras*), tablecloths and napkins (*servilletas*). Widths of cloth ranging from 1½ inches (women's belts) to more than a yard (*rebozos*) can be woven on these looms. Designs are usually woven into the above-named articles, the warp threads being first arranged for large widths on a long stick (šekuárakua) and for the narrow *fajas* on the šekuáni, an arrangement of four to five small sticks placed in the ground. Some of the finest examples of cotton weaving are found in the Sierra pueblos: Paracho (whose women make the Tarascan "*rebozo corriente*"), Ahuíran (women's belts), Angahuan (women's belts, aprons, *rebozos*), Charapan (belts, aprons, tablecloths), San Lorenzo (tablecloths, belts).

In the early colonial period the weaving of agave fiber was apparently widespread in the Sierra (AGN Congregaciones, *f.* 14), but today it is limited to Tarecuato and Tanaco.[139] In these villages the main agave fiber products are *morrales* (square bag with shoulder straps), *ayates* (coarse piece for wrapping articles to be carried on back), and *costales* (coarsely woven sacks for carrying goods on mules and burros). The fiber of *maguey bruto* 283 (akámba t'arímiti) is used for the finely woven morrales, while that of *maguey del toro* (torakámba) is employed for the coarser *ayates* and *costales*. Leaves of the agave plant are cut and the fiber extracted and carded. After drying, it is spun by (1) rolling fibers on the thigh with the hand, or [286] (2) with the malacate. The fibers are woven on the belt loom in the same fashion as cotton[140] (pl. 11). A piece of the agave fabric is doubled over and sewn on the sides to make the morral, and a shoulder cord is added. Other agave fiber [439] products made in Tarecuato include rope and

[139] Agave fiber products were manufactured in Pichátaro during the last century (AAM, siglo XIX, leg. 767).

[140] The loom for weaving agave fiber is called nápatakua in Tarecuato.

4: West K-5 (1946) 1948 NU34 Tarasco NU34
[P. 65-a]

283
439 cord; these and the woven articles are marketed in Guanajuato, Jalisco, the *tierra caliente*, and in all parts of the present Tarascan area.

286 Woolen products are woven mainly on the European loom, which was introduced early in the 16th century.[141] During most of the colonial [177] period this loom was used principally in the *obrajes*, or cloth mills established by Spaniards in various parts of Mexico near an abundant supply of wool. Indians first learned European weaving techniques in these mills, the labor for which came from surrounding native pueblos. By 1540 an *obraje*, operated by 26 forced native workers, had been set up in Acámbaro (Paso y Troncoso, 1905, vol. 1, p. 33), and before the close of the century woolen mills existed in Taximaroa and Valladolid (Zavala and Castello, 1939–46, vol. 6, p. 225). Moreover, Indians quickly learned to spin wool, for tributes of spun wool were exacted from some pueblos, possibly to supply *obrajes* nearby.[142] It is not clear when the Tarascans began to use the hand loom in their own villages; possibly some looms were set up in the northern towns in the 16th century.[143] A report of 1789 (AGN Historia, vol. 73) on the Tarascan pueblos of Lake Pátzcuaro and the Sierra, however, mentions the use only of the native loom. The first indication of a native wool industry in the Tarascan area comes from the Martínez de Lejarza report of 1822, which cites the *obrajeros* of San Juan Parangaricutiro (later the most renowned of the Tarascan blanket-weaving towns) and of several northern mestizo towns.[144] Tarascan wool weaving on a commercial scale may be post-colonial, having little economic basis until the break-down of the large woolen mills at the close of the colonial period. Today woolen blankets [438] (*cobijas*, *serapes*) are made on the European hand loom in 24 Tarascan towns, Nahuatzen and pre-volcano Parangaricutiro being the largest pro-
ducers.

[141] Strands of wool are sometimes mixed with cotton in making women's belts. Often the warp is of woolen strands, the woof of cotton thread.

[142] For example, ca. 1540 the people of Puruándiro (Michoacán) contributed each week two arrobas of spun wool (Paso y Troncoso, 1905, vol. 1, p. 117).

[143] The Relación de Chilchota (Mus. Nac.) states that some natives in the town made clothes of wool, but the type of loom used is not given. Moreover, according to the Relación de Cuitzeo (Mus. Nac.), the Indians living around the lake "... *traden lana a los comarcanos para hacer ropa para vestirse, y sus mugeres la hacyçian* ..." Again, the type of loom used to weave wool is not given.

[144] The northern towns mentioned: Morelia, Zinapécuaro, Zitácuaro, Tarímaros, Jiquilpan, Huarachita, La Piedad, Huaniqueo, and Tangamandapio. At that time the latter pueblo was wholly Tarascan; according to Martínez de Lejarza (1824, p. 227), "... *sus habitantes trabajan telares de algodón y lana.*"

4: West K-5 (1946) 1948 NU34 Tarasco NU34
[P. 65b]

286 ducers. In many towns only three of four *obrajeros* operate full time and produce mainly for local consumption. Raw wool is purchased locally, is washed, carded, dried, and spun by the *obrajero*. In addition to manufacturing blankets,
[438] some weavers in Nahuatzen, Charapan, and Tanaco make woolen cloth for the traditional black skirt, which is still worn by most Tarascan women. Such skirts, however, are being made increasingly from factory-woven woolens purchased in mestizo towns.

531 **Embroidery and sewing.**—In the Sierra villages
438 of San Lorenzo, Tarecuato, Angahuan, Ahuíran, Cuanajo, Nahuatzen, and Charapan some women specialize in cross-stitching and embroidering designs on blouses (*huipiles*), napkins, and tablecloths. Many of these articles are for tourist trade in Uruapan, Zamora, and Pátzcuaro.
286 During the colonial period and the first half of the 19th century, the men and women of Ahuíran and Pomacuarán knitted men's stockings of cotton thread, using otate needles (AGN Historia, vol. 73, f. 344; Martínez de Lejarza, 1824, pp. 179–180).
[439] Ahuíran stockings were sold to mestizos and Spaniards over a wide area, but this trade declined after the change in styles of men's clothing in the early 1800's.

294 **Hat making.**—Among the Tarascans this indus-
[177] try was introduced probably in early colonial days.[145] However, the first mention of the industry comes from the report of 1789, which cites it in Nurío (AGN Historia, vol. 73, f. 348). There, hats were made of wool, likely by a felting process, but the industry had disappeared by the end of the last century. None of the colonial sources mentions the manufacture of straw hats in Tarascan towns. Old men from Pichátaro remember hat making during their childhood, which fact at least dates the industry in the last half of the 19th century. (Palm-leaf hats were made in Morelia at the end of the colonial period, according to Martínez de Lejarza, 1824, p. 29.)
294 Today hats (principally of palm leaf, some of
438 wheat straw) are made in seven Tarascan towns, Jarácuaro Island being the main center.[146] Palm leaf brought up from the *tierra caliente* is cut in thin sections, which are braided into strips, called

[145] According to tradition, hat making was one of the many industries which Don Vasco de Quiroga taught the natives. (Leon, 1904, p. 63.)

[146] At least one member (and often three or four) of every family on Jarácuaro Island makes hats. Having little tillable land, this pueblo is one of the most specialized home-industry towns in the Tarascan area.

285 438 the Lake area a twilled technique is used in mat making, which is performed on the ground, the only tools being a knife or sharp stone to cut tule stalks and a wooden mallet to flatten the reeds as they are twilled. Several sizes of mats are made; the largest, called simply k'uírakua-k'éri, measures 1.5 by 1 m.[169] Both mats and fire fans are taken to the Lake markets (Pátzcuaro, Erongarícuaro, Quiroga), where they are purchased by the Sierra people and buyers from the *tierra caliente*.

Basketry.—Ihuatzio and San Jerónimo in the Lake area are the only modern Tarascan towns in which baskets are made. The former Tarascan towns of Tangamandapio (west of Zamora) and Panindícuaro (north of Zacapu) are the main basket centers in the general area, supplying the Sierra people with the šúndiča, or harvest baskets for maize. The Ihuatzio baskets are made of split carrizo stalks, which grow in abundance in local house lots. Both wicker and twilling techniques are used (pl. 12).

286 438 **Netting.**—In all fishing villages around Lake Pátzcuaro nets are made by men, women, and children in their spare time. On Janitzio and the Urandén Islands a few professional *rederos* fabricate nets to sell to fishers in other pueblos. Cotton [283] thread purchased in Pátzcuaro is wound on the *hilador* (šoróranskua) and five to six strands are twisted with the native malacate or with the European spinning wheel. The twisted strands are water-soaked and sun-dried. Nets are made with the čurúkua, a large wooden needle (20 cm. long, 2 cm. wide).

294 [171] **Capote making.**—In many parts of indigenous Mexico the palm-leaf raincape (*capote*), similar to those worn in the Orient, is a common outdoor apparel during the wet season. *Capotes* are made [438] by women in three Tarascan towns—Quinceo, Arantepacua, and Turicuaro—using leaves of the *palma pimu* (*Acoelorraphe pimo*), which are im- [439] ported from the *tierra caliente* below Ario de Rosales.[170] The capes are fabricated by tying soaked strips of palm leaf onto braided cords, two of which are stretched parallel and one foot apart on pegs driven into the ground. The strips of

[TEXT CONTINUES TOP OF P. 670]

[169] Other types: The K'amérita (1.3 m.×80 cm.) and the tímánitepémiča (1 m.×50 cm.), both used for sleeping; the jatápetakua, a small knee mat; šótiŝan, a long, narrow mat sold to mestizos as a sort of rug. Many more sizes and varieties occur, the names and types varying from place to place. The terms and types given above were observed in Ihuatzio and some of the ranchos along the shore of the Tarás-k'éri Peninsula.

[170] Most of the palm leaves used in Arantepacua are said to come from the localities of Rosario, La Playa, Charapendo, and San Marcos, south of Ario.

4: West K-5 (1946) 1948 NU34 Tarasco NU34

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PLATE 11.—Textiles. *a*, Weaving cotton cloth for aprons on the native belt loom, Charapan. *b*, Weaving women's belts (*fajas*), Ajujo. The belts vary in width from 1¼ to 3 inches, carry various designs, and each is of several brilliant colors. *c*, Weaving man's sash of white cotton thread, Jaratzio. Cardel is drying on the petate, lower right. *d*, Weaving a morral of agave fiber, Turecuato. *e*, Stretching woven piece of agave fiber, Turecuato. Each piece is doubled over to make a morral. *f*, Weaving agave fiber on the belt loom, Turecuato. *g*, Spinning agave fiber with the malacate, Turecuato.

[End-plate 11]